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露和協約進

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試験 期間 ПÄ サ六日早日三日四 詳細來出

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○ 지부금을 모아기가 시간도대성학교 기보 기부금을 모아기가

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孙鄭 | 錫

10人交易甘丘里处士

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THE DONG-A ILBO

AL DARWINISM AND INTERNATIONAL MORALITY.

INTERNATIONAL MORALITY.

INTERNATIONAL MORALITY.

Modern-states may be said to have been affected by Machiavelli's theory and—the Hegelian philosophy in fixing their ideals, but it was rather an example of the Darwinian theory in taking hold of Militarism and Imperiolism as their ideal. From this they were led to cherish a delusion that the prosperity of a country, would not depend mainly on the virtues of the people or on the resources of the home country, but largely on their capacity to obtain territorial expansion all over the world at the expense of others.

capacity to obtain territorial expansion all over the world at the expense of others. It has become evident from history that the employment of force in human society is futile either for an individual or for a nation. The irrelevancy of using force in human relations, more over, will also be self-evident, if we do not fail to see that we are now at the stage of intellectual struggle, the ideal form of human progress, and not of the material. of human progress, and not of the material. The great war of 1914 has taught us the futility of force. Therefore the recole of today will perhaps no more travel in the foot paths of their predecessors. The futility with which modern states have been win which modern states have been employing force as the only instrument to satisfy their absurd avarice, is due to the moral apathy or moral bankruptcy of modern civilization.

modern civilization.

Forces that have been used in human society may be classfied into three agressive, defensive and police. But the necessity for defence always follows danger of aggression. And so it is with the police force. Should there be no danger of aggression and, accordingly, no use for force of defence, then even in the social relations, the necessity of force would not arise. For police force is in fact nothing but an aggressive force, since it is used every-where to suppress disobedient elements. However this may be, the existence of force in human society is in itself apparently agreat disaster, and, at the same time, an obstacle to its progress. There can be no reason why man must use There can be no reason why man must use force to satisfy his desires on man, provided that he has as a moral criterion, ra-tionality, by which all human relations can be sustained and all order can be maintained.

(To be continued.)

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光 太 郎

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(内型原学二段展開第一中三百五十頁)

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目下呼吸器引

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